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words, "It is my belief, O Christ, that the conquest of the Holy Land should be attempted in no other way than as Thou and Thine apostles undertook to accomplish it—by love, by prayer, by tears, and the offering up of our own lives."

#### **Statue of Adoniram Judson in the Hall of Fame**

The First Baptist Church of Battle Creek, Michigan, has set on foot a movement to induce the electors of the Hall of Fame to

consider the name of Adoniram Judson as one of the American missionaries whose statue will be placed in the Hall of Fame. This movement is upheld by the *Standard*, July 10, which invites all Baptist churches to rally to its support. And it would seem that Adoniram Judson, who rendered such valuable service to the cause of foreign missions and whose name has become a by-word even to those who have but a passing interest in missions, should be placed in the front rank of American missionaries.

## **RELIGIOUS EDUCATION**

### **Religion and the Child**

The three latest copies of the *Homiletic Review* contain series of three instructive articles by Rev. J. G. Stevenson on "Religion and the Child." According to Mr. Stevenson, in the early period of childhood consideration should be given lest the thing taught be of such a nature that it will have to be unlearned later. The great need in religious education during these first years is that one should never reply to questions with anything that will have to be unlearned in after-years; for perfect frankness within the limits of the child's understanding is all but invariably far better than resort to subterfuge or fiction. Another principle brought to the forefront is that when older folk are prompted by tenderness and love to overdo control they should be reminded that even the young have rights of personality, and that even good-intentioned control, when overdone, may make the child incapable of standing alone. The effect of this will be that the child will be too easily influenced by others. Then, in their teens young people develop very rapidly the inclination to argue and ask questions. In this period the youth is much influenced by the inconsistency which he sees in the religious life about him. This is the time when religious education is most difficult, and parents especially should sacrifice anything

reasonable rather than destroy comradeship between themselves and their children.

### **The Sunday-School Library a Means of Religious Education**

Henry F. Cope urges that there is just one clear and sufficient reason for the existence of a Sunday-school library: that the school may extend itself for the accomplishment of its purpose into the homes and leisure hours of all its people. It is worth while to see to it that the broad purpose of developing Christian character is served by good reading, and it may be noted that many writers, not strictly religious, are putting the teaching of the Kingdom of God into their work. For instance, many of Browning's poems count more for spiritual ends than most printed sermons. Thus may the library become a factor in religious education, by extending the period of teaching and by increasing its teaching corps.

### **The War and Religious Education**

What is to be said about religious education in the face of the world-crisis brought about by the war? Dr. C. S. MacFarland thinks there is a great deal to be said. The calamity, he says, is due in great part to the lack of vitality in the religious ideals of the nations. Writing in the *Homiletic Review*

on "Religious Education and the New Internationalism," he says:

The greatest task that awaits our experts in religious education today is not the insertion of a few quarterly lessons on peace and good will, but the reconstruction, from beginning to end, of the teaching of childhood in the principles of a world-wide brotherhood that breaks down every social and political barrier that has been created by the failing vision of man. Before we reach the new internationalism we must create a new nationalism, and the creation of both must come, not by the trivial simulation of a neutrality that adds God and the devil together and divides by two, but by a profound repentance, by a national atonement, by a new status in international diplomacy, the status of unselfish reconciliation, and by a new patriotism grounded in the gospel and developed from the cradle, wrought into the whole training and education of our youth.

#### **Religious Education in India**

Edgar Blake, writing in the *Sunday School Journal*, calls attention to the need of increased effort along lines of religious education in India. He points out that statistics show that the number of persons attending Sunday school in India is entirely out of proportion, so much so that one would

easily conclude that the Sunday school in India is only a secondary factor in the progress of mission work. This situation is partly explained when one considers that the great gains of recent years in India are due in very large measure to that form of evangelism known as the "mass movement," whereby the people came to the missions, not as individuals, or even as families, but by villages of hundreds of people. These people understand but little of Christianity and hence the pressing need for religious education. Religious education would probably prevent the disappearance of many who become Christians in this way.

#### **New Chair of Religious Education**

For eleven years Dr. Jacob Richard Street has been conducting two classes in religious education in Auburn Seminary, but owing to recent illness Dr. Street has been incapacitated for this extra work. Through the kindly generosity of Mrs. John Kennedy, a friend of the seminary, provision has been made for a full professorship in religious education. The board's committee on the curriculum, however, has not yet made an appointment.

## **CHURCH EFFICIENCY**

#### **How the Church Meets the New Situation in France**

Do the stirrings of the soul in France mean religious resurrection or only religious awakening? Jean Reviere thinks the latter. Writing under the title, "The Religious and Catholic Awakening in France," in the *Constructive Quarterly*, he recalls the Master's words in the house of Jairus, "The child is not dead; she is sleeping." But now France has awakened. Throughout France the churches are overcrowded with people, and prayers come back to lips which but yesterday were still mocking. Letters from the trenches bear testimony that "from end to end of the immense line of fire our soldiers

pray to God." An ambulance chaplain who ministered to three thousand soldiers met only one refusal. The patriotic eloquence of French statesmen is clothed in religious language. And nothing is more touching than to find everywhere chapels starred with lighted lamps, kept alive by pious hands, on behalf of dear ones who are absent at the front. In the new situation the Roman Catholic clergy are honestly endeavoring to measure up to the new demands, but what they do is mainly of their own willing, for the church is neutral authoritatively. Because of their response the clergy has made for itself a new place in the opinion of the rank and file of the people of France. Then,